2: Kroeber E-5 (1930)1931 NU31 Seri NU31

789 Some shamans display their ability to hold live coals in their mouth.

Taboos

[88] 784 At first menstruation, the girl eats nothing (!) for 8 days, only drinking water. For 4 nights a *fiesta* is held for her, men and women dancing in a circle, anti-sunwise. She is outside the ring. Her head is not covered. San-pit roasting was unknown to the informant.

[841] At menstruation a woman drinks hot water. She may cook for others. She may not eat deer meat.

[844] After childbirth, both husband and wife eat only *atole* (gruel) and water, he for 4, she for 8 days. She may not work at all, he only a little, such as getting wood, "hunting" as necessary, etc.

[881] [824] There is no puberty ceremony for boys. Nothing is said to be known of any rule forbidding a boy to eat of the first game killed by him.

[833] Continence before hunting deer was not observed. Nor was there any special treatment or respect due the deer carcass. It is said that deer meat could not be left behind unless there was too much, but this is probably a statement of practise rather than a taboo.

Dances

535 [727] Besides the girl's puberty dance, the Seri also had a scalp dance. Only the frontal piece of the scalp was used. This was hung on a pole. Men (armed) and women danced together around it. If the scalp fell down, all would die.

Dances seen were solo on a plank laid over a shallow pit. Several singers sat by, beating or rattling anything convenient. Each song and dance lasted scarcely three minutes. The tempo is fast. The step is a quick double shuffle with alternate feet. In one type, the dancer held to a stick with one hand, his body and hanging arm remaining as motionless as possible. Another type was without the stick, the dancer holding a gourd rattle and keeping his body bent forward somewhat.

534 171 Rattles are of gourds, e'Xēc, on a stick, or of cocoons, Xekakĕ'ntta. Deer-hoof rattles were denied. The cocoons are on a band worn below the knee. The Yaqui-Mayo wear such knee-bands of cocoons; and sometimes of deer-hoofs. The Gila Pima also know the cocoon band.

Various Religious Items

276 Datura (toloache, jimsonweed) does not appear to have been used. Even the plant seems unknown, although it is said to occur in the Seri range.

778 789 Rain making seems to be by amulet rather than by direct shamanistic power. For instance, Antonio Herrera wears a small object

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Recently I observed the manufacture of *?antezj kóil* in Desemboque, Sonora. Although the woman involved normally makes the clay in complete privacy, she agreed to let me watch. Seven young men and two young women were near a fire outside her hut as she seated herself on the ground behind a water drum. As she began to work she cautioned them not to watch.[2]

She commenced by scraping several roots of *xkoktz* to remove any dirt and then moistened them with water. Using a mano and metate, she split the bark and removed it. The rest of the root was discarded. She then pounded the bark into a pulp, moistening it at the same time with more water (Fig. 1). This pulp was put in a cup and set to one side.[3]

Next she ground several small chunks of *iki kóizj* into a fine powder. Then she placed a piece of hard *mokni óoxW*, the size of a marble, on the white powder. At this point she told her daughter, one of the two young women, to bring her a clean white rag and a blanket. After again warning the young people to stay away, she covered herself and her metate with the blanket, leaving only a small opening by her shoulder through which I could observe. The warning was heeded by all of the youths except the daughter who came over once to take a peek. The group remained interested, and several times someone asked, "Is it blue yet?"

Beneath the blanket, the woman ground the *mokni óoxW* into the *iki kóizj*, mixing the powders thoroughly. After scraping the mixture to one side of the metate, she wrapped the bark pulp in the white cloth and squeezed approximately ½ teaspoonful of liquid onto the center of the stone. Then she combined some of the powder with the liquid and ground the resultant paste for about ten minutes. As necessary, she added more powder or liquid to the mixture. Finally she daubed a streak of the clay onto the back of her hand, withdrew her hand into the sunlight, and remarked that it was beginning to turn blue. At that time it was a grayish-blue. She continued to work for several more minutes and then tested the color again. This time she seemed satisfied that it was the right shade. It was now a bright, or as she put it, a strong blue. This was the *?antezj kóil*, the prized blue pigment (Fig. 2).

The making of the *?antezj kóil* is followed immediately by the making of a second portion of clay, called *?a?óoskl*, which is a lighter shade of blue. Thus its name, the root meaning of which is "drab or grayish." *?a?óoskl* is considered to be inferior to the *?antezj kóil*. After the woman had scraped the finished *?antezj kóil* from the metate and mano and transferred it to a saucer, she added more ground *iki kóizj* to the small amount of remaining

12: Moser L-5 (no date) 1964
(ca. 1960) NU31 Seri NU31

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NOTES

1. The phonetic values of the symbols used are the following: t is voiceless dental stop; k is vl. velar stop; ? is glottal stop; W is vl. labial grooved-rounded spirant; s is vl. alveolar spirant; z is vl. alveo-palatal spirant; l is vl. lateral spirant; j is vl. velar spirant; x is vl. back velar spirant; m is labial nasal; n is dental nasal; i is a high close front vowel; e is a low close front vowel; a is a low open central vowel; o is a mid close back vowel.

2. The restriction as stated to me by various women pertains only to young girls below the age of menarche. Actually, however, none of the above-mentioned young men and women, most of them in their twenties, was allowed to observe.

3. Plant specimens are deposited in the Herbarium of The University of Arizona.

4. The blue "pencil" which McGee describes (McGee 1898: 166) and pictures (McGee 1898: Plate XXVII facing p. 170) is apparently the *?antezj kóil*.

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